

v. 3-4
1961-62

Dateline **January 1, 1961**

This special issue provides complete coverage of the San Francisco meeting of the National Council of Churches triennial General Assembly. Additional copies are available at 25¢ each.

We also present below a quick report of the first annual meeting of Methodism's new Board of Christian Social Concerns.

A more detailed report of that event will appear in our next issue.

CSC Board Meets

by Methodist Information

ST. LOUIS, MO.—The new General Board of Christian Social Concerns selected the Rev. Dr. Caradine R. Hooton as general secretary, in its annual meeting here Dec. 13-15. He had directed the former Board of Temperance since 1949.

Associate general secretaries, also executives from the three boards forming the new agency, will be the Rev. Dr. A. Dudley Ward, Herman Will, Jr., and Roger Burgess.

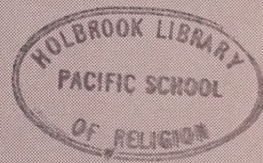
In completing its organization and detailing its program, the board expressed its opinion about some current issues, primarily in the area of peace and world order. It urged full discussion of the possibility of U.N. membership for communist China, criticized civilian defense efforts and called for total disarmament. Full statements on these issues will appear in the next edition of *Concern*.

Staff elected

Staff elected by the board, with some positions still to be filled, includes:

Dr. Ward, general secretary of the former Board of Social and Economic Relations, to direct the Division of Human Relations and Economic Affairs.

(continued on page 2)



CONCERN

a service of the

**GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH**

- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

CONCERN

a service of the
**GENERAL BOARD OF
 CHRISTIAN SOCIAL CONCERNS
 OF THE METHODIST CHURCH**

- DIVISION OF TEMPERANCE
AND GENERAL WELFARE
- DIVISION OF PEACE AND
WORLD ORDER
- DIVISION OF HUMAN
RELATIONS AND
ECONOMIC AFFAIRS

THE METHODIST BUILDING
 100 MARYLAND AVENUE, NORTHEAST
 WASHINGTON 2, D.C. LINCOLN 6-1000

Vol. 3, No. 1 Jan. 1, 1961

Editor: Roger Burgess

Contributing Editors:

Emogene Dunlap, Caradine R. Hooton, Robert Regan, Emerson Smith, Carl Soule, A. Dudley Ward, Herman Will

Assistant Editor:

Marilyn M. Baldwin

Circulation Manager:

Sam Griffin

Concern is issued twice each month by the General Board of Christian Social Concerns of The Methodist Church.

Concern is a member of The Associated Church Press.

Editorial Offices are in The Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Advertising rates and information are available from Editorial Offices, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Subscription Price is \$3.00 per year in advance. Single copies are 35¢. Foreign subscription rate is \$5.00 per year. Air mail edition, \$9.00 per year, U. S. only. Write to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Change of address information should be sent with both old and new addresses to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Second class postage paid at Washington, D. C.



Dateline

(continued from page 1)

Mr. Will, administrative secretary of the former Board of World Peace, to direct the Division of Peace and World Order.

Mr. Burgess, former associate secretary and editor of publications for the Board of Temperance, to direct the Division of Temperance and General Welfare.

The Rev. J. Robert Regan, Jr., Director of organizational activities; Samuel Griffin, director of service department, both with the board; Miss Emogene Dunlap, director of youth work for the Division of Temperance; the Rev. Dr. Carl D. Soule, United Nations executive secretary for Division of Peace; the Rev. Emerson W. Smith, Director of economic affairs for Division of Human Relations. All are continuing members of the staff. The Rev. Donald Kuhn, now on the staff of Garrett Biblical Institute, Evanston, Ill., will join the Board as its Director of Communications April 1, 1961.

Resolutions passed

Resolutions approved at a meeting of the full board included the following, stated only in part:

United Nations—"We register our convictions that the United States should encourage full consideration in the General Assembly of whether or not communist China should be admitted to membership in the United Nations. . . . We believe that the people of the U. S. should be prepared in any case for the possible entrance of communist China into the councils of the nations."

Civil Defense—"We should always be concerned with the plight of the victims of any disaster and be prepared to prevent and alleviate as much suffering as possible. However, several factors in the current situation prompt us to issue the following warnings. We are deceiving ourselves when we believe the Civilian Defense efforts can protect us against an enemy attack. . . . The atmosphere of fear of an inevitable attack that accompanies Civilian Defense ef-

forts . . . produces hatred, and both together distort our view of other peoples so that we may be unable to conceive of living with them peacefully in the same world. . . . Civilian Defense efforts tend to keep us from realizing that our only sure defense is to build the kind of world where wars are unnecessary and impossible. . . . Let us . . . be sure that our concern for Civilian Defense extends to the defense of all civilians—all citizens of all nations."

Disarmament—"We commend the outgoing administration for the formulation of a Disarmament office. We note with approval the declared intention of the incoming administration to establish an office for Armaments Control. . . . We urge that the new office be directed and staffed by people genuinely dedicated to an intelligent program of disarmament. . . . Total disarmament by all nations is essential to human survival.

Antarctica Treaty—Commended the U. S. Senate for ratifying the treaty "which guarantees that this area . . . will be used for peaceful purposes only."

Peace Corps—"We commend the proposal by President-elect Kennedy that a peace corps of youth be established for service in under-developed nations for those who prefer a creative alternative to military service. We recommend to the new administration that a plan be formulated whereby Christian youth may be permitted to serve on projects under the supervision of their denominational mission boards."

Delinquency—Recommended provisions allowing a uniform legal code providing that juveniles charged with minor crimes "not be identified in the various news media" and that "all victims of sexual aggression be protected from publicity as far as consonant with the protection of the civil rights of the accused." It also urged that such protective laws be "employed without any discrimination racially, socially or economically."

Law officers—Recommended "that all personnel engaged in correctional

(continued on page 20)

What is the council?

A special report on the Fifth General Assembly of the National Council of Churches of Christ in the U.S.A.

From Dec. 4-9, 1960, San Francisco, Calif. became the focal point of the entire cooperative church movement in the United States. Why? The National Council of Churches met in its Fifth General Assembly.

Virtually a national "town meeting of the churches," the assembly brought together a broad cross-section of the nation's church leadership—some 3,000 church men and women who served as voting delegates of the assembly or were related in some ways to what the churches are doing together across denominational lines, at home and abroad.

During a week of listening to nationally famous speakers, of worship and discussion, the delegates weighed the results of the past three years of the churches' work together and charted their work for the coming three years.

What is the National Council of Churches? What does it do? What churches belong to this organization that symbolizes growing cooperation and unity among once-divided church bodies?

Background in numbers

In behalf of its 33 constituent Protestant and Eastern Orthodox church bodies, the council today carries out, at home and overseas, more than 70 year-round programs affecting the lives of people and ranging from welfare to migrant farm workers' families in 30 states to teaching millions of illiterates how to read.

The National Council's constituency is as broad as the United States itself, covering most major denominations. These church bodies have 144,690 local churches and a combined membership of 39,701,079. More than a score of other denominations also cooperate in the work of council units and more than 5,000 U.S. clergy and laity, appointed by their denominations from virtually every state, serve on council committees. Altogether, the communions identified with phases of this cooperative work have 82 per

cent of the nation's Protestant and Eastern Orthodox membership.

Background in service

In direct aid to people, the council ministers cooperatively, with local councils of churches and of church women, to more than one million migrant agricultural workers—a program that antedates the formation of the council by almost a quarter of a century. As the stream of crop pickers follow the sun, Migrant Ministry staff precede them, carrying to the migrant shacks religions, recreational and educational benefits, sometimes via a Harvester jeep or station wagon.

Indians leaving the reservation for big city life are helped and their children in government schools have the benefit of religious education through the Division of Home Missions. Services in their own tongue are held for Spanish-speaking Americans—under council direction. Thousands of construction workers and their families uprooted and living in trailers, are assured of services and religious education, often through a church on wheels.

From the Division of Christian Education come the uniform Sunday school outlines studied all over America. From other council departments comes help in church building programs and stewardship. The Department of Evangelism assists local councils in conducting community preaching missions. Religious programs for service men and women at home and overseas are also shaped in cooperation with the General Commission on Chaplains and Fellowship of Protestants.

Another dramatic program is the ministry to visitors and staff in the national parks, conducted by young people from many denominations. Further, Americans living outside the United States can attend one of the 80 English-speaking union churches supervised by the council's Department of Overseas Union Churches.

(continued on page 4)



A Special Report

(continued from page 3)

Through the council's Division of Foreign Missions, denominational executives plan for new projects and new ways of meeting needs, especially in the countries with indigenous Protestant churches.

Trained teams of specialists in world literacy take their books and charts into the bush and the frozen tundra so that millions may learn to read and write. The health of missionaries is cared for as they leave or return to their posts, and a full inoculation service is maintained.

In thousands of American and overseas churches World Day of Prayer is observed through the leadership of the council's general department of United Church Women, in which some 10 million American women take part. More than 2,200 local and state Councils of Church Women are active in civic and world betterment.

In the area of global relief, the National Council's department of Church World Service, on behalf of the cooperating churches, has supplied many millions of dollars in cash, plus millions of pounds of food, clothing, medicine and other necessities. Through the Share-Our-Surplus of Church World Service, the denominations carry out a vast relief and reconstruction ministry in 40 countries in Europe, Asia and elsewhere, and meet emergencies such as the earthquakes in Greece, floods in Europe, hurricanes in the Caribbean and the devastation wrought by political upheavals all over the globe.

In addition to on-the-spot relief work, Church World Service carries out a global refugee relocation and rehabilitation program that has enabled well over 120,000 homeless people to resettle and find new lives in the United States. The work is still proceeding for the refugees still arriving.

Americans in the Armed Forces are remembered by the National Council, too. Last Christmas marked the sev-

enth year that a council president traveled to defense areas overseas to carry to American troops the Christmas greetings of their loved ones at home and to join these men in Christmas services.

A statement of purpose

The purpose of the National Council of Churches, in the words of its general secretary, Dr. Roy G. Ross, is "to spread the whole Gospel through the whole church to the whole world."

When the council was established in December of 1950, the church



bodies that constituted it proclaimed the basic purpose of their national organization in these words: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive cooperative agency of the Christian churches of the United States of America."

To carry forward the once-separate ongoing programs of the churches, 12 (now 13) interdenominational agencies were merged to form the council.

To govern the council and guide its policy in the interim between triennial General Assembly meetings, a 250-member general board was created.

Stands on issues

Through the board, composed as it is of official representatives of the constituent churches, the council speaks on national and international issues and questions of Christian concern. Through board action, the National

Council of Churches has placed itself on record on the following matters:

—Unalterable opposition to Communism.

—Support of the right to freedom of thought, conscience and religion.

—Separation of church and state.

—Responsibility of Christians to participate in the political process by voting and by seeking to apply Christian principles in their voting.

—Renunciation of the pattern of segregation based on race, color or national origin.

—Support of the United Nations.

—Control of armaments as essential for lasting peace.

—Acknowledgment of the need of and support of adequate defense measures, but opposition to permanent universal military training.

—"Free ministers in free pulpits, preaching to free people the liberating truth of Christ," as the chief bulwark of American freedom.

A list of members

The member communions of the National Council of Churches are:

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
American Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches (Disciples of Christ)
International Convention
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.
Unity of the Brethren

What has it done?

by Geraldine Sartain

The tenth birthday of the National Council of Churches is stock-taking time.

A decade of the great adventure in the cooperative movement of the American churches is long enough for some serious assessment, church leaders say.

Their backward look at the National Council takes in such highlights as the establishment of the 19-story Interchurch Center on Morningside Heights which houses the council, agencies and boards of several constituent communions, the American offices of the World Council of Churches and the headquarters of other leading religious organizations. Their life under one roof symbolizes not only physical nearness, but has marked an important step toward spiritual unity, in the view of outstanding Protestant and Orthodox leaders.

They tick off other significant accomplishments of the churches working together through the council in the 10-year period since 12 religious agencies and 29 denominations (now 33) joined forces to form the National Council of Churches on a blizzardy night in November, 1950, in the city of Cleveland, Ohio.

Evidence of success

1) Global relief extended to more than 50 countries through Church World Service amounting to many millions of dollars plus nearly a billion and three quarters pounds of food, medicine and clothing worth nearly \$200 million shipped overseas to feed and clothe the destitute.

2) Rehabilitation of refugees abroad plus the placement of some 113,000 of them in jobs and homes in the United States including 8,300 who fled the terror of the Hungarian revolt.

3) Functional literacy brought to millions in Africa, Asia and Latin America by teams of experts training



others in the "each one, teach one" method.

4) Council cooperation with 50 American Protestant mission boards that maintain hospitals, sanatoriums, nursing and medical schools all over the globe.

5) A real break-through by the Migrant Ministry in winning national and state legislative support for the million agricultural crop pickers and their homeless families. The ministry provides the only nation-wide educational religious and recreational program for migrants and has recently framed a 10-year master plan for an assault by the churches on inhuman living and working conditions.

These are cited among the most dramatic successes. Others equally as important achieved through the council's far-flung activities include: the ministry established in 31 national parks from Alaska to the Virgin Islands carried out in its eight-year existence by some 800 young "pastor workers" employed as bell-hops and waiters in the parks; World Day of Prayer services brought each year to millions of persons around the world through United Church Women; uniform Sunday School curricula used by many denominations; the publication of the Revised Standard Version of the Bible which has won wide praise from Biblical authorities and has sold more than eight million copies in the less than eight years since its issuance.

Growing in numbers

The growth of the council itself has been notable, says one of its chief architects, the Rev. Samuel McCrea Cavert. In citing that it has grown from a constituency of 29 denominations with some 32 million members to 33 denominations with nearly 40 million members, Dr. Cavert stresses that bigness alone is not the object of the cooperative movement. At the same time as it grows, the cooperative work of the churches gains increased standing.

Further, Dr. Cavert, who was the council's first general secretary, points out that it serves a significant function in the total ecumenical movement. It is now recognized as the channel by which the World Council of Churches is related through its activities in the United States. The National Council of Churches is the most effective of the world's 40 national Christian councils, he notes.

Both Dr. Cavert and Dr. Luther A. Weigle, Yale University's dean emeritus of divinity who was chairman of the council's planning committee, consider that the organization has made possible the closest association of specialists in various fields and the pooling of their knowledge and skills, thus resulting in the molding of most efficient programs.

Dr. Hermann N. Morse, former high executive in the Presbyterian Church, U.S.A. and secretary of the council planning committee, emphasizes that an organization with a special program like the council naturally faces the danger of drawing apart from the central life of the churches. In the case of the council this has not happened, he says; rather, the essential unity of the churches has been greatly strengthened.

Other church leaders express their belief that the council has not yet yielded to any special interest group. Rather, it has insisted upon belonging to its constituent members and reflecting their wishes. They frankly concede that there are many problems still to be faced by the council, but

(continued on page 6)

they agree that it is willing to seek counsel and take part in self-criticism.

Service as a voice

The council has served as a prophetic voice in matters of Christian concern when it expressed its unalterable opposition to communism and its support of the United Nations; its opposition to racial discrimination and its advocacy of international aid and trade and of the freedom to speak. It has spoken out for the separation of church and state and against diplomatic representation at the Vatican. It advocates control of armaments and of nuclear weapons testing and the development of nuclear energy for peaceful purposes.

Recently it protested statements in an Air Force manual that impugned

the integrity and loyalty of the Council, its leaders, and of denominational leadership. The manual was promptly withdrawn and defense officials apologized to the council.

The council sponsored the first convocation of Christian colleges, the first nationwide conferences on "The Churches and Social Welfare," and the Conference on the Church and Economic Life. From the latter came a statement on Christian principles and assumptions for economic life widely used in the churches. The year-long, nationwide program of education and action for peace used the findings of the World Order Study Conference as a basic study document.

Great advances have been made through the council in setting standards for training in the field of pastoral counseling. The council's broadcasting ministry has produced such

well-liked series as "Frontiers of Faith" and "Wake Up and Live." Councils of churches and individual churches are aided by the guidance they receive on church building stewardship and evangelism. Similarly, urban and town and country churches received help in long-range planning, based on up-to-date research, to meet their many problems caused by the current dislocations of society.

Meeting its purpose

The Council is thus living up to its purpose, church leaders say, as expressed in the preamble to its constitution: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive cooperative agency of the Christian churches. . . ."

What happened at San Francisco?

It is impossible to cover every action of a large national meeting, and the National Council assembly is one of the largest of them all. At one point the 3,000 delegates were spread out all over the city of San Francisco in 21 discussion groups hearing reports from the council's 40 plus departments and offices.

Many important decisions were made in the department meetings and in the general sessions of the council's four major divisions.

The following were actions of the General Assembly's plenary sessions.

The council

● Elected a Disciples of Christ layman, J. Irwin Miller, President of the council for the triennium 1960-63. It was the first time a layman has held the post. Methodist Bishop John Wesley Lord was named vice president of the council's general board. Mrs. J. Fount Tillman, president of the Methodist Woman's Division of Christian Service was also named a council vice president. Miss Thelma Stevens, head of the Woman's Division department

of Christian Social Relations, was elected vice president of the council's Division of Christian Life and Work.

● Reelected its two top executive officers for three year terms: Dr. Roy G. Ross, a Disciples of Christ clergyman, general secretary and Dr. Edwin Espy, a Baptist layman, associate general secretary. The council also commissioned its entire executive staff for another three years.

● Accepted into its fellowship a new member communion, the Syrian Orthodox Church of Antioch. This brings the total council denominational membership to 34.

● Debated and passed a series of resolutions on social issues which appear in full on other pages of this *Concern* issue.

● Referred a list of other issues on which more information was needed to various departments of the council for study and later action. Among these issues: the House UnAmerican Activities committee film report on its San Francisco hearings, the incidents

of discrimination against African delegates to the United Nations.

● Sent the following message to President-elect Kennedy:

"The National Council of the Churches of Christ in the U.S.A. extends its greetings to President-elect John F. Kennedy, Vice-President-elect Lyndon B. Johnson, and all who will be associated with them in the administration of the government of the United States in the days to come. We invoke God's blessings upon them and pray that they may be guided by God's will and that they may lead our country and the world in the paths of peace and justice for all mankind."

● Passed a resolution urging that churches join and strengthen state, county and city councils of churches. The recommendation also asked that these councils be more inclusive.

● Directed its general board to bring churches and councils together on all levels for long range planning, looking years ahead, to anticipate needs and plan cooperative programs to meet those needs.

Resolutions of the council

It has been the custom of the council to express itself each three years on subjects of current concern to Christians. These statements do not bind member churches, but are representative of the thoughtful opinions of at least a majority of the nation's Protestant church leaders.

The council first adopted a general "Message to the Churches," a portion of which is printed here. Then it proceeded to debate and pass on a series of resolutions and statements dealing with specifics. All of these which touch on areas of Christian Social Concern are printed in this special issue.

Excerpts from the Message to the Churches

Confessing the Lordship of Jesus Christ over all of life, we must ask in the most specific terms what this means for the National Council, for the churches, and for all the members of the churches. What is God calling His Church to be and to do in this momentous and magnificent period of history?

We rejoice that submerged peoples in many parts of the world and in our own nation are rising to claim the full stature and rights of personhood. In a world of emerging new nations, strained between opposed power-blocs, Christians are called to identification with millions of mankind striving for dignity, justice and freedom. The church must always be their friend, advocate and sustainer in this struggle.

When the church takes seriously its responsibility to be Christ's representative to this world, disunity in witness and service becomes intolerable. A divided church cannot proclaim convincingly a Gospel of reconciling love and a Lord of all life.

Our partnership with churches throughout the world lays upon us the obligation to unite resources and personnel of all our churches in common response for the work of Christ in distant lands. This calls for a vastly

increased out-pouring of support in relation to all we spend on ourselves. The ecumenical movement places in our hands a new instrument to bring men in these chaotic, turbulent times



the redemptive Gospel of Christ as they struggle toward fulfillment.

The gospel is good news for all men. The redeeming love of God recognizes no distinction of race, nation or personal status.

The gospel is also a sharp, two-edged sword, dividing between good and evil. The church accepts the responsibility of using this sword. We reaffirm its right to speak and act on issues that affect the lives, the dignity and the destiny of human beings, who are precious to the God we worship.

The ever-present peril of mutual annihilation in which our world stands today presses upon us the obligation for unremitting struggle for a secure peace and world order.

The church must move forthrightly and more speedily to eliminate racial discrimination from its own life and practice. It must condemn all attempts, especially the use of violence to oppose the striving toward justice. It must also uphold and support those courageous persons and groups in churches and communities who are witnessing in hard places to the one-

ness of God's family and the justice of his laws.

We believe that this nation, under God, is a trustee of values and goals which are of profound importance for the future of mankind. Yet many of its people have lost their sense of the binding power of these high dedications. This nation, "conceived in liberty and dedicated to the proposition that all men are created equal," has allowed the sins of prejudice and discrimination to flourish. Persons are still denied full rights of citizenship and access to opportunities for education, employment and housing because of their race.

We have witnessed shocking violations of public trust. In some of our great cities persons elected or appointed to posts of "public service" have used these positions to prey upon the public and to take advantage of their fellow citizens.

Despite the expansion of education, we have seen an alarming rise of anti-intellectualism which not only handicaps the work of teachers, artists and scholars, but also threatens the sovereignty of truth and the rule of reason in our society.

The pace of change has produced cynicism and the worship of false gods. By our admiration of status-seekers, we have weakened the claims of excellence and individual integrity and have denied the Christian affirmation that he who is greatest among us shall be the servant of all.

By relaxation of standards of family integrity, by neglect of the duties of parents toward children and children toward parents, by carelessness in the fulfillment of these personal fidelities in which family life is rooted, we have undermined the foundations of our common life.

People in other nations, scrutinizing our life, admire our scientific and technological achievements and grateful for our many generous acts as a people but find themselves questioning our values and goals. They ask: "Are Americans, despite their wealth, leisure and power, aware of the true ends of existence? Are they serene in-

(continued on page 8)

(continued from page 7)

wardly? Are they conscious of the stature, dignity, value, meaning and transcendent dimensions of life?" These questions must make the church uneasy about the fulfillment of its mission in this nation and the world.

We call upon the churches to find new and cooperative ways of helping men and women solve the critical problems of our society — to improve the quality of education and extend its benefits to all who are qualified to appropriate them; to halt the decay at the heart of our great cities and to rebuild them as fit habitations for man; to encourage artists, writers and musicians in their labors to interpret the tragedies, victories and meanings of human existence in our time; to guide persons toward the creative use of the new-found leisure which technology has bestowed; to establish principles of responsibility in the employment of our economic affluence; to aid in creating an international community that will be marked by mutual trust and the ways of peace. These, we believe, are areas in which the Lordship of Christ must be witnessed to by faithful stewardship of the means and powers of life on the part of His People.



People without the necessities of life

Whereas at least five million people in the United States are dependent each month upon public assistance for the necessities of life, be it resolved:

That the churches be urged to work for availability of adequate public assistance for all needy people; the elimination of state and local residence requirements for public assistance; and the replacement of Federal aid for certain categories of people by a single program based solely upon need, and

That the Aid to Dependent Children program be modified immediately:

- 1) to prevent discrimination against children because of the circumstances of their birth and
- 2) to eliminate the requirement that employable fathers be absent as a condition of eligibility.

On Cuban refugees

I. In light of the human needs of refugees from Cuba, we call on the Central Department of Church World Service and the Division of Home Missions to form a committee to:

- A. Survey the present situation;
- B. Cooperate with other groups and agencies to meet the needs of this emergency;
- C. Perform such services as may seem desirable and feasible in keeping with the historic position of the council in giving assistance to persons without regard to race, creed or political belief.

II. Recognizing the primary responsibility of government for providing for basic human need in such emergencies, we ask the President of the United States to make the fullest possible use of national, state and local governmental agencies in the administration of available funds and to provide such additional services as may be needed.

III. We call upon all constituent member communions of the National Council of Churches to respond to the present emergency through their na-

tional bodies and local congregations, and through state and local councils of churches in such ways as may be found to be possible and useful.

New Orleans violence

The General Assembly of the National Council of Churches expresses its prayerful concern for all the people in New Orleans in their present difficulty, especially those who are suffering agony of spirit by maintaining their loyalty to religious and democratic convictions in the face of rising hysteria and mob violence.

We commend ministers, rabbis and priests, children and their parents such as the Rev. Lloyd Foreman and Mr. and Mrs. James Gabrielle who, at great personal risk and sacrifice, have stood firm in the Judeo-Christian and historic American traditions which uphold the dignity and worth of every individual, without regard to race or color.

We further commend those officials, teachers and other citizens who have sought to keep the public schools functioning in accordance with law.

We urge the ministers and churches of New Orleans to make a vigorous Christian witness to the dignity and worth of the person as a child of God; to combat discrimination based on race, color, religion or national origin and endeavor to establish practices assuring equality of opportunity.

We further urge the state of Louisiana and the city of New Orleans to bring their policies and practices into accord with the dictates of Christ-like conscience and the laws of the land.

Christian responsibility for world community

Christians seek world community, which we believe God wills for mankind. But at the very point in history when there are greater possibilities than ever before of meeting human need and of building real community, our planet is tragically shadowed by conflicts and by threat of annihilation through thermo-nuclear war. Amid the turbulence of this revolutionary, nuclear-space age, we discern that

God who is love is seeking to move mankind toward true community, characterized by justice, mutual aid, freedom and peace.

Breadth and depth of crisis

The crisis of our time is not only, or even mainly, military and technological; the issues involve all dimensions of man's life; they are political, economic, cultural and psychological; even more profoundly, they are moral and spiritual. The relevance of Christian faith, at its deepest levels, becomes increasingly clear. At issue in our world are questions of faith and unfaith: the meaning of life and history, the nature and destiny of man,

those who might be called "even the least of these." As Lord of all, he gives himself in constant love for the healing of the nations.

In Jesus Christ, God reveals himself supremely as the God of love. The great commandment is that we love the Lord our God, and our neighbor as ourselves. Jesus Christ brings peace by making us one and breaking down the dividing walls of human hostility. In Christ's redeeming work, God reconciles men to himself and to one another, and makes us ministers of reconciliation.

The Holy Spirit, working in history, teaches us ever more clearly that with God there are no barriers of race, or class, or nation, but that all are equally loved members of one human family.

In the Church, God has given to Christians a community of faith and life, which is to be a witness to the world. While we as Christians have often failed to fulfill these potentialities, God constantly recalls us in the light of faith and the needs of a divided world, to live and work as members of that real community which he has created through Jesus Christ. God's efforts to heal brokenness among men and nations is not restricted to the Church. We do not equate the community given in the Church and the international community which God wills for the world; each has its own nature and role in history but we are called of God, as Christians, to share in the community of the Church and to witness and work for the fulfillment of more of the potentialities for community in all the life of the world. In this time of revolution when vast forces whirl men and nations apart, we lift up mankind's true destiny under God: world community marked by mutual aid and by reverence for all human life.

Christian support of the UN

Real world community requires intelligent goodwill. It also requires effective organization and practical processes for dealing with the hard facts of international relations. So, Christian churches in the United

States have consistently advocated discriminating and steadfast support of the United Nations and adherence to its principles. The Charter of the United Nations is a code of conduct for the nations, which can help to create world community. Just and durable peace can be developed as nations and peoples fulfill the obligations of the Charter and use its processes for the settlement of disputes and for cooperation in promoting the common welfare.

Strengthening the UN by using it

The United Nations can grow only through wise and patient use. If it is by-passed or neglected in the service of humanity, it will wither, along with mankind's best political hope of peace. The need to use and strengthen the organization is particularly urgent in programs of mutual economic and technical cooperation; promotion of human rights; development of nuclear power for peaceful purposes; cooperation in the peaceful exploration and use of outer space; and employment of international political, economic, judicial and enforcement processes. Since goodwill is made effective only with organization and practical processes, such as the United Nations provides, Christians should vigorously resist attempts to weaken or by-pass it, from whatever source they may arise, and should support efforts to strengthen the United Nations and its specialized agencies and programs.

Disarmament and security

In the nuclear-space age there is no short-cut to peace or to security. The United States must persevere with other nations, in the search for reliable arrangements to eliminate weapons of death and reduce the burdens of armament. Contemporary weapons of war, if they have deterrent uses, have also become an intolerable threat to human survival. But efforts to reduce and control national armaments should be pursued with the clear understanding that their elimination will be possible only when the nations

(continued on page 10)



the values and purposes of human societies, the understanding of God and his will for the world.

Faith for the crisis

In this time of old orders dying and new ones struggling to be born, we reaffirm our faith for life and work around the world.

God, still Sovereign amid the unleashing of the atom and the probing of space, seeks a world community in which all His children have access to every resource for human welfare and growth. This is the clear teaching of the Holy Scriptures. As Creator, God made from one all nations of men to live on all the face of the earth. As Sustainer, he is concerned for all his human family, including

(continued from page 9)

have created effective, functioning international institutions capable of keeping peace and assuring just change.

The rule of law

As a significant step toward world law for a world community, the United States should uphold and strengthen the International Court of Justice. Our nation should abrogate self-appointed power to deny to the Court its legitimate jurisdiction. In this and other ways, encouragement should be given to increasing the rule of law for developing a community of nations.

Economic and social cooperation

The Christian faith demands practical action in support of lifting the levels of life of mankind, of aiding every people where poor living conditions seriously limit human life, growth and happiness. Our interest in our neighbors on a crowded planet stems from religious faith and moral principle. It accords with the highest national interest. Our neighbors' growth is part of our growth. We seek their well being in partnership for peace, realizing that we are mutually dependent for security. It is both out of date and dangerous, economically and politically, for a minority of mankind to live in abundance surrounded by misery. In the gigantic and difficult task of reducing hunger, illiteracy, disease and early death, the United Nations should be used more consistently and on a vastly increasing scale in programs of technical cooperation and economic and social development.

Human rights

The United States should renew the leadership of which our nation is capable in the field of human rights. The peoples of the new states and emerging societies place high on their list of priorities the development of free institutions and individual liberties. They look to the United Nations as the instrument through which human rights and fundamental freedoms

are declared, advanced and protected. The United States should ratify the Genocide Convention, signed in 1948, and should renew its leadership in drafting and enacting the Covenant of Human Rights.

Toward clearer understanding of the UN

Public opinion in the United States has grown in favor of the United Nations. Some of this feeling, however, is not based on clear understanding of what the United Nations is or of our nation's responsibilities and role in the expanding organization. Good seed must put down deeper roots to avoid possible withering of interest, and to assure healthy growth of public opinion. We believe people should study and think their way through the important problems and possibilities of the United Nations.



Constituted with 51 members, the United Nations has now increased to approximately 100. We rejoice in what this represents: The spread of self-government in the new nations and in the wider participation of peoples in questions affecting their own welfare; the rise in prestige of the world body; the closer approach to universality of its membership; the extension of democratic processes in the world. But this very increase of democracy means that the United States may be facing a new experience; it may on some issues find itself outvoted. We believe citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion, since people would have a more mature view, better able to interpret democracy at

work on a world scale, with the benefit as well as the risk that the extension of democracy always entails.

It is important to understand more fully the role of the United Nations along with other types of international instruments. The United Nations has been called "man's last best political hope on earth." At the same time, we must recognize that it is not the sole instrument of international relations. Other channels of diplomatic and political international usage have their indispensable functions. All these must be used to the fullest extent in the proper and most effective ways in the search for world peace and well being.

Fulfilling more potentialities of the UN

The United Nations is no panacea; it has both limitations and potentialities. We believe the nations should strive insofar as possible to remove unnecessary limitations and to exercise as yet vast unused potentialities of the United Nations and its specialized agencies and programs. The increasing responsibilities of the General Assembly, the improvisation of peace forces, the imaginative techniques of establishing various kinds of United Nations presence in troubled areas, the supplying of experienced technical personnel in nations new to self-government, the highly sensitive and skilled development of the role of the Secretary General in the powers inherent in that office and the manifold coordinated services of the United Nations and its specialized agencies to the newer nations as in Africa, illustrate ways in which the United Nations should continue to grow and be enhanced in prestige and power for peace among the nations of the world.

The United Nations is best thought of not as "it" or "they" but "we." Actually, the United Nations can have no existence apart from the peoples and nations which constitute their organization. Not being a super-state, the United Nations cannot act as one. "Its" failures are largely the shortcomings of one or more nations, often

the major ones, to assume their share of cooperation, support or leadership. Thus, we believe it is part of our responsibility as Christians to encourage our own nation to fulfill its share in the present and future life of the United Nations with a more vigorous leadership-in-partnership, bringing to the organization all the imagination and sensitivity it can summon, for the sake of the United Nations, and even more for the purposes and principles for which it stands.

Looking toward further world community

While we, as Christians, urge our nation and others to use, strengthen, and fulfill more of the potentialities of the United Nations, we would also lift up the vision of a future under God, in which destructive nationalism and narrow self-interest shall be transcended in larger loyalties to the common good of all mankind and a growing world community in accord with the purposes of God.

Call to prayer, study, action

Commemorating the fifteenth anniversary of the United Nations, we now call upon our churches and people for thoughtful prayer, continuing study and more vigorous support for the United Nations and all its specialized agencies and programs. Thus, in the light of our Christian faith and fellowship we believe we can demonstrate renewed dedication to the will of God for growing world community, with increasing measures of love, justice, freedom and peace.

Christian influence toward the development and use of all labor resources without regard to race, color, religion or national origin

The Christian concern about employment according to ability stems from the Christian belief about man. This belief affirms that man's origin is in God; his existence depends upon God and his eternal destiny is in God's hands. Each man is created by God in His own image and therefore has

supreme worth. Human beings cannot add to nor detract from this worth. It is intrinsic, unique and essential to man's nature. For Christians this worth is affirmed in the revelation of Jesus Christ.

God gives to man the capacity to think, to create by the translation of ideas into action or things, and to choose. Men are responsible to God and to each other to see that all men have the fullest opportunity to develop and to exercise their God-given capacities. This includes vocational abilities and skills. Thus, in support of the clearly established policy of the General Board of the National Council of Churches,* employment based



on individual ability without regard to race, color, religion, or national origin should be a concern to all in the churches.

Justice in the economy

Both justice and efficiency in the full use of the nation's manpower re-

* The General Board of the National Council of Churches on Jan. 17, 1951 voiced its concern about the safeguards against discrimination in employment as follows:

"Resolved, That the council urge that legislative and administrative safeguards be provided against discrimination in employment and working conditions based on race, creed or national origin in the use of civilian manpower; . . ."

Furthermore, the General Board stated in the 1955 Labor Sunday Message, which it adopted unanimously on March 3, 1955, that an obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare rests upon every organization as upon every individual, and that this obligation "is not discharged unless the opportunity for employment and creative expression is equally available to all men and women regardless of creed, race, social status, or national origin."

sources call for selection for employment and promotion on the basis of qualifications with major emphasis on individual capacity, character, training and experience. Practice has shown that achievement of such justice and efficiency requires cooperative effort by the total community, including government on every level, industry and business, labor unions, educational institutions, community and church organizations, as well as individual employers, workers and other citizens. Though notable progress is being made toward this end, many barriers to employment on this basis continue to exist.

A major deterrent to equal opportunity in employment is still discrimination based on race or color. Negroes who comprise about 95 per cent of the non-white persons in America are victimized by discrimination in employment based on race or color. Persons of other groups also face employment barriers based on race, color, religion, or national origin. These groups include Puerto Ricans, other Spanish-speaking peoples, American-Indians, Chinese, Japanese and Jews.

Encouraging trends

In spite of the continued stubbornness of this problem at some points, the employment situation at the start of the decade shows encouraging trends. For instance —

The proportion of non-white workers employed in white collar occupations and the professions more than doubled between 1940 and 1958, increasing from six to 13 per cent.

Opportunities for employment have improved for non-white women, both in traditional and in new occupations. For example, their employment as clerical workers in 1958, though totaling only 200,000 was 12 times the number employed in this category in 1940.

Reliable estimates indicate that the increase in the available labor force during the 1960's will be 50 per cent greater than during the 1950's and by far the largest in any decade in our history.

(continued on page 12)

As progress is made in automation, it is anticipated that fewer production workers will be needed and many more workers will be necessary for the performance of services. Thus professional, office and sales jobs, requiring greater education and training, will increase at the fastest rate. In meeting these needs non-white persons represent an important and largely unused manpower resource.

Steps to be taken

We believe that intensified effort is needed to continue to break down barriers where they still exist due to discriminatory practices of employers, including churches and church-related agencies, employment agencies, unions and workers.

To accomplish this we specifically urge Christians and Christian churches

- 1) To seek to develop an informed and just attitude toward equality of opportunity for employment based on individual ability and to put it into practice.

- 2) To take every opportunity, through churches and other religious groups and agencies, to further by concerted group action the constructive emerging trends toward employment according to ability.

- 3) To examine the churches' own positions and practices on discrimination in employment, as they relate to the employment of pastors and professional staff workers in parishes; health, education and welfare agencies and business institutions conducted by the churches.

- 4) To place upon Christians — individuals and groups — in their several social and economic capacities, the responsibility to face the issue of racial discrimination by

- a) calling upon employers and employees to ask themselves the question, Am I willing to employ and work with persons in all ranks of employment — without discrimination as to race, color, religion, or national origin?

- b) encouraging labor leaders and union members to ask the question,

Will I vote to receive into the union, give equal treatment to, and recommend for all positions, workers without discrimination as to race, color, religion, or national origin?

- c) calling upon churches to ask, Have we dedicated our facilities and programs to training in and promotion of anti-discriminatory attitudes and conduct?

We believe that intensified effort is further needed—

- 1) To increase the availability of trained applicants for jobs steadily



being opened to all on the basis of qualifications by, among many things,

- a) increased incentive from parents and others to encourage boys and girls to get all the education and training possible during their years of school age, and to attend night schools if they do go to work,

- b) provision of scholarship to aid to enable children of lower income families to continue education,

- c) developing training and retraining courses to meet changing employment needs,

- d) provision of more trained counsellors and more effective counseling services to begin earlier in the school years and continue beyond active schooling,

- e) removal of barriers based on race, color, religion, or national origin in admittance to apprenticeship training programs,

- f) development of increasingly effective placement services by Federal, state and private agencies as well as educational institutions,

- g) special efforts to locate and upgrade members of minority groups employed in jobs below their skills,

- h) greater encouragement to members of minority groups to acquire training in the development of professional and technical skills,

- i) initiative on the part of employ-

ers to break through barriers of custom in making placements in positions traditionally denied to minority groups,

- j) initiative on the part of union members to break through the barriers of custom to elect officers and delegates to conventions on the basis of ability,

- k) encouragement to persons from minority groups to extend their search for employment beyond the customary occupations and industries, and

- 1) Encouragement to non-white workers to register bona fide complaints in situations subject to remedy under present anti-discrimination laws.

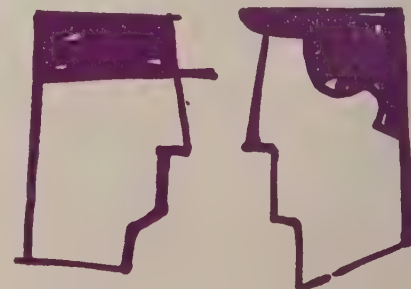
- 2) To encourage and support the adoption of legislation which provides for employment on the basis of ability and qualifications without regard to race, color, religion, or national origin and legislation to provide a statutory base for the President's Committee on Government Contracts.

- 3) To encourage and support the equal application of all standards of work performance and relationships.

Conclusion

Though the struggle against discrimination in employment and for a universal system of employment based on ability is far from won, notable progress is being made and the means to further advancement are both evident and widely available. This is a distinct and encouraging development which the churches and church people should help to carry forward with all of the energy and resources, both spiritual and material, at their command.

Christians have a special obligation both to see that all persons have the



opportunity to use fully their God-given capacities and to help the nation achieve full use of its manpower without regard to race, color, religion, or national origin, to the end that all citizens may be enabled to serve effectively and live creatively.

Ethical issues in the international age of agriculture

God's concern for the needs of all His children for nourishment both for body and soul is revealed in His act of creation and in the gift of His Son, Jesus Christ. Our Lord made perfectly clear that man's duty to God includes the production and sharing of the material necessities of life. He described the conditions of salvation at the ultimate judgment to include the fact that we did—or did not “feed the hungry and clothe the naked.”

In today's world the gap is wide, and in some areas widening, between the need for food and available food supplies. A large proportion of the world's population still lives in malnutrition and hunger. A few nations enjoy plenty; with us agricultural surpluses are a continuing problem. Such nations have achieved a major breakthrough in agricultural technology.

In fact, so great has been the advance in the science of agriculture and in the potential for producing reasonable food supplies for all people, that the era now emerging and in prospect has been characterized as the international age of agriculture.

Its major challenge is to devise ways to make available to the areas of greatest need both surpluses of food now being produced and the knowledge of how to increase the production of food from their own fields. Growing populations present a further problem and, even with our present rate of technological advance it cannot be taken for granted that we can continuously feed the growing population of the future.

Our responsibility in this country for effective sharing of our agricultural abundance has long been a concern of the churches. This was strong-

ly affirmed by the General Board of the National Council of Churches in a statement adopted on June 4, 1958.

As a people, we inherited an abundance of God-given natural resources for the production of food such as few other nations enjoy. To many hunger-ridden nations the use of our abundance for ourselves and our mounting surpluses seem to indicate that we are spiritually isolated from their cry for food elsewhere. To others our donation programs seem primarily motivated by a paternalism or by an insistence upon our own national advantage in the Cold War. Many hold that we could transform our surplus from a “problem” into an



asset by finding new uses for surplus commodities, new outlets for their marketing, and new ways of sharing them. This would lessen the fears that our surplus disposal programs may disrupt world markets upon which their own economies depend.

The spirit and manner of attempting to share our abundance and technological knowledge are, therefore, vital if this sharing is to serve the cause of peace and to enhance the sense of dignity on the part of the people with whom we share as well as to meet the need for food.

As indicated in the earlier statement by the General Board and supported by official actions of many of our constituent churches, these considerations lead Christians to renew their call for more vigorous action by our government and, at certain points,

by our religious and other voluntary organizations toward three major goals—food distribution, technical assistance, and economic development.

Sharing our food supplies

A traditional limitation of our national food policy has been a preoccupation with “disposal of surplus” as such. By itself this aim is too short-sighted, too money-minded and too commodity-concerned to result in policies commensurate with our production potential and today's needs.

Despite this tendency to a too-restricted outlook, our country has distributed large quantities of agricultural commodities abroad, both on a donation basis and for sales in foreign currencies under the authorization of Public Law 480. This legislation, enacted in 1954, has been continuously reviewed and substantially expanded through the years. Churches and church leaders should become increasingly aware of its vast significance and exert their influence on behalf of its full use and further development.

We welcome the fact that a suggestion for broader utilization of surplus is now being put forward by responsible national leaders under the campaign slogan of “Food for Peace.” The main focus is not on reduction of our stockpiles and storage bill, but on the need of permanent freedom from hunger here and elsewhere.

President Eisenhower, in his recent presentation to the United Nations, gave encouraging stimulus to our own

(continued on page 14)



(continued from page 13)

efforts toward more effective distribution of food supplies and called upon other surplus food-producing nations to join in this undertaking under the guidance and direction of the United Nations. This proposal was approved by the UN General Assembly after amendment aimed to assure that the program would be carried out with due regard to problems of the world market and the economies of the various food producing nations.

Other constructive proposals now under consideration for both national and international approaches to this whole problem include:

—development of world pools of surplus commodities under international control,

—extension of the sale of U. S. surpluses in needy countries for their own currencies by methods designed to cause the least possible disturbance to the farm economies of the nations involved,

—enlargement of the total flow of goods in international trade thus further expanding the movement of farm commodities from surplus to deficit countries,

—utilization of food as a form of capital for international economic development.

Pioneering programs along these and other lines still to be devised are greatly needed if hoped for progress is to be made by the surplus-producing nations in sharing their abundance of food and fiber with a needy world.

Sharing technological knowledge and experience

We have the opportunity and responsibility to share with others the skills and knowledge which have been so important in the development of our own agriculture.

We commend the progress that has been made in recent years through both government and privately supported programs of technical assist-

ance. Experience has shown the need for steady expansion of these programs, with the following considerations:

a) Continuous effort is necessary to identify and remove the basic causes of hunger and inadequate agricultural productivity.

b) With roughly 80 per cent of the population of the developing areas of the world engaged in agriculture, technological development in agriculture is a first essential to them if there is to be any substantial release of manpower to commerce and industry.

c) Working through the UN and other multi-national programs is increasingly important as this makes it possible to utilize skills wherever they may be found and to minimize the fear of political manipulation within the recipient countries.

d) Technical assistance should be made available at the highest rate consistent with the recruiting and adequate training of personnel and the capacity of the receiving countries to use the offered assistance for the welfare of those who need it most.

e) All who participate in these programs, as well as possessing competence in their professional fields, need to be well trained in regard to the spiritual values, social organization and mores of the people to whom they are sent.

The churches have a responsibility to assure continuance of the notable contribution of their missionaries. We believe there should be more who are trained in agriculture and home economics.

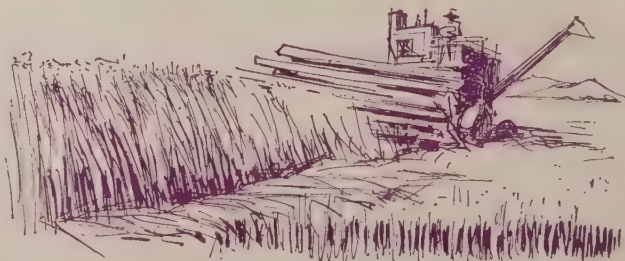
Many church members have been and more should continue to be recruited to serve in the nation's governmental and private corps of technical agricultural advisers.

Sharing economic aid for agricultural and food production

Peoples in the early stages of economic development desperately need capital resources. The gap between this and the capital resources available from government and private foreign investments is still wide.

This problem is closely related to achieving greater freedom from hunger because (a) it is largely through increase in industrial productivity (together with a rise in the levels of education and health) that buying power is created for food and clothing among non-agricultural workers; (b) in developing countries an increased supply of agricultural products is important to prevent inflation wherever increased industrial employment and wages occur; (c) aid for economic development directly affects food supplies when it is specifically designated for such projects as land resources development, dams with associated irrigation systems, processing and fertilizer industries, highways and transport systems, and food marketing institutions. It is equally effective when applied to raising the level of education and health of those who work on the farms and in related food industries.

In supporting, as they do, enlarged programs of economic aid to underdeveloped countries both by this



country and through the United Nations, church people with their deep concern for relief of hunger, should stress the need for special attention, among others, to these types of projects which directly promote food production and distribution.

Role of religious and other voluntary organizations

The National Council of Churches and its predecessors have consistently pressed concerns for economic development and raising the levels of life of people around the world. Especially through its Departments of International Affairs and Church and Economic Life, the churches have conducted major campaigns of education and action, have set forth policies, have represented the concerns of the churches to the United Nations and the United States government, and have stimulated both corporate and individual Christian responsibility in relation to humanity's problems of hunger and need. Our Christian faith, our experience in this field, and the desperate plight of most of mankind, all impel us to continuing and more effective efforts in these concerns.

The National Council of Churches also, through Church World Service, has cooperated with other non-governmental organizations in the distribution of food to persons in need throughout the world. These agencies and their overseas affiliates carry on programs for distribution of relief supplies (including food furnished through the United States government under Public Law 480) and technical assistance in over one hundred countries. A recent report to the President with reference to the food distribution phase of P.L. 480 stated that "75 million American people support this program through their gifts, their work, and their membership in these voluntary organizations." In spite of many complex problems involved, experience has demonstrated both the economic effectiveness and the humanitarian value of this program through voluntary agencies. It should

continue to receive the generous support of churches and church people.

A major global program

Also commended by President Eisenhower for support by governments and people of every nation is the worldwide, five-year Freedom from Hunger campaign launched this year by the UN specialized agency, the Food and Agriculture Organization. Designed to engage the energies and resources of both contributing and receiving nations, this program seeks to build upon and apply in the best way suited to each developing nation any or all of the aids available through surplus food distribution, exchange of technical knowledge and assistance, economic development

campaign; and giving generously to Church World Service so that it with other religious agencies may support projects of self-help and development encompassed by this worldwide program.

Conclusion

Our Lord taught His disciples to pray, "Give us this day our daily bread." Christians should continue to seek to achieve the goal implied in this prayer by breaking the barriers which persist between agricultural abundance and human need. Through their informed and sustained efforts toward this high goal Christians will thereby serve Him who provides and cares for His children everywhere.



projects and encouragement of still wider participation by voluntary groups and agencies. The basis of this program is self-help and its objective is not relief but permanent elimination of malnutrition and hunger.

In both purpose and scope this program is commended to our churches and their members. It received the endorsement of the Central Committee of the World Council of Churches at its meeting in August, 1960. Our churches and church people can contribute tangibly to this constructive effort by informing themselves of the specific needs and objectives of the campaign; encouraging our government to increase its support of the FAO and projects related to its Freedom from Hunger

On agricultural migratory workers

The Fifth General Assembly of the National Council of the Churches of Christ in the U.S.A., meeting in San Francisco, Calif., in December 1960, expresses its deep concern for the wages, living and working conditions of the nation's seasonal migratory agricultural workers.

The assembly congratulates and commends its Department of Migrant Ministry upon the completion of 40 years of service to the social, educational, health and religious needs of agricultural migrants. We urge the churches to continue and enlarge their support of this ministry. We re-

(continued on page 16)

joyce at evidences of growing general concern for improving the conditions under which these agricultural migrants live.

Repeated studies by impartial bodies, governmental and private, have revealed the facts about these conditions—low wages, intermittent employment, handicaps and disabilities in regard to health, education and welfare services which make these people one of the most disadvantaged groups in our affluent society.

We note with approval the creation in the Federal government of a permanent President's Committee on Migratory Labor. We encourage more vigorous efforts in behalf of Federal and state legislation to extend the Federal minimum wage, to improve housing facilities, health, education and welfare services, and transportation safeguards for migratory farm workers.

We urge the continuation of current efforts at responsible and demo-



cratic labor organization among these workers. We favor extending to them by law the right of collective bargaining and access to the services of the National Labor Relations Board on a par with other wage workers in industry. We call upon employers of Christian conscience to encourage and stand with these workers in their efforts to gain human dignity, self-respect and economic security through the well-tested device of union organization.

What else was said?

It would be impossible to cover each and every speech delivered at a National Council meeting. The Press Relations room listed more than 20 "major addresses" in its advance release.

But here are just a few excerpts for the "flavor" of the thing. Most deal with issues of interest to Christian Social Concerns leaders.

—Honorable Brooks Hays, member, Tennessee Valley Authority

"Sensitive Christians are often grieved because practices are tolerated in government and business that are out of keeping with our ideals, but the tensions we experience are part of God's plan to activate us in the building of His Kingdom. The most effective voices against corruption and exploitation are from those who believe that this world is a Christian's workshop and that the pursuit of moral values in society is necessary for our individual growth.

"Whether in conflicts of industrial competition, of race relations, of international policy or political rivalry, there is need for demonstrating our faith that good will may determine the solutions and the oneness of the human family be manifested in contemporary life."

—The Rt. Rev. James A. Pike, Bishop, Episcopal Diocese of California

"Deep at the heart of our 'religious book' has been the idea 'religion is good for you.' Instead of adhering to Christian principles of righteousness and moral responsibility, we have often dealt with our religion in terms of a 'cheap tranquilizer.' A living Christianity will disturb peace of mind as much as it will provide it."

—Bishop G. Bromley Oxnam of The Methodist Church

"Christian witness must express itself in the deed, in the act through which competent Christians give life to the Christian ideal. Christians must write a contemporary Acts of the Apostles. Christian witness must be expressed in measures that manifest the realities of world law and order, economic justice and racial brotherhood.

"In judging measures we need a new system of national accounting. What are the dollar losses that accrue to a nation that fails to develop the talents of its potential scientists, artists, musicians and writers? When we speak of saving money by reducing budgeted items for schools are we losing money or making money? What entry upon the asset side of the balance sheet is to be made to cover the financial contributions of the Tennessee Valley Authority to the nation in terms of the self-respect of the people of the valley, in terms of its contribution to security made by flood control dams? I have no objection to the president of General Motors receiving a bonus, but what kind of accounting is it that justifies a General Motors bonus but sees bankruptcy when somebody advocates \$15,000 a year for an exceptional high school teacher."

—Dr. Edwin T. Dahlberg, retiring president of the National Council

"Dostoevski was absolutely right when he said that only after individual human beings have corrected and enlarged their views and conduct can the improvement of the social lot of mankind become possible. Only as a sufficient number of Christians attain that comprehension, and that insight

into their faith, can there be a spilling over of redemptive forces into the social institutions of justice and mercy. If we do not transform the human heart—if there is no new birth of the spirit—no conversion of the soul—then there are not enough policemen nor auditors in the nation to keep the books straight.

"We have a Biblical mandate—given to us already by Christ and the prophets of Israel—to extend the sway of Christ's spirit over governments, races, peoples, freedoms, military and economic power structures, and whatever exists even beyond the frontiers of space. All that engages the energies and loyalties of mankind is of concern to Christ and the church.

"The National Council of Churches stands squarely behind this interpretation of the gospel. We hold that the good news of God in Christ was meant for every area of man's existence.

"Some people do not believe this. They say to the church, 'You may preach about the Sunday School, about prayer, about family life, and the world to come. But you may not preach about war and peace. You must not intrude into the field of race relations, or the integration of the schools. You are not competent to speak about political issues, economic issues, temperance issues or international issues.'

"Thus would the materialistic forces of life seek to silence the prophetic voice of the church, and imply that the church has no relevance to the national scene.

"They will never succeed. Never again will the spokesmen of the Prince of Peace be content with the narrow, circumscribed concept of religion that would make the church of Jesus Christ little more than an indulgent old grandmother, fumbling in her capacious pockets for some peppermints of spiritual comfort to give to the children of the rising generation."

—J. Irwin Miller, new president of the National Council

"This is an age in which all too many Americans seems to want to go

back to something. Businessmen want to go back to little government. Labor leaders, frightened by low-cost foreign imports, want to go back to protective tariffs. Intellectuals want to go back to life before the Industrial Revolution, after first destroying all radios and TV sets. Surely, all societies have been frightened by a sudden awareness of the potentialities of new knowledge and new techniques, but in history none have ever been able to retreat and pretend these new things weren't there.

"Those ages of men which we hold in highest admiration have not shrunk from their own discoveries and creations, but have embraced them, put them to use, have mastered them, and not always been mastered by them.



When the church, therefore, offers an example of frightened timidity before the new opportunities of our day, wistfully wishing we could go back to some simple life on the farm, society, whose instinct in such matters is very sure, who knows we are impelled to go forward in some direction or other, is not very likely to take its directions from the church even when the church's warnings may be truly given.

"The world looks first to our example before it listens to and weighs

(continued on page 18)

Is the National Council tinged with Red?

A few people think so—among them Dr. Carl McIntire, president of the small, fundamentalist International Council of Christian Churches. McIntire managed to bring together 600 followers at a San Francisco meeting to hear him attack the council for its overseas assistance program and many other policies which, he said, "undermine the position scripture maintains." McIntire thinks McCarthyism should be revived and generally represents the position of a few conservative, fundamentalist groups who regularly label all liberal programs and ecumenical efforts as red tinged.

This continued attack had its most dramatic manifestation in the Air Force manual incident of a few months ago.

Space does not permit complete coverage in this *Concern* issue but four recent documents provide an understanding of, and answer to, these unwarranted attacks. All are available free from the office of Dr. Henry Bullock, editor of Methodist Church School Literature, 201 Eighth Avenue South, Nashville, Tenn. Here are the titles:

The Truth About the National Council, Ministry of Schism, On Seeing Red in the Churches, Eternity Reprint by Russell Hitt.

In addition to these a new 495 page study on Communism and the Churches has just been published by Harcourt Brace (\$7.50). Made possible by a grant from the Fund for the Republic, the book was produced after years of painstaking research by Ralph Roy, author of the book *Apostles of Discord*.

The new study is scrupulously fair. It points out that only a dozen churchmen have persistently identified themselves with communist positions, and these have generally been discredited in American church life. None of them has ever been officially related to the National Council or to state or local councils.

(continued from page 17)

our words. Surely then, we must now show that, as committed Christians, we are never comfortable, never content with the mediocre and second-rate, whether of mind or spirit, but are determined, so far as we are able, to serve in everything as the best example of all that the Lord desires of His people."

—The Rt. Rev. Lesslie Newbigin, Bishop Church of South India, General Secretary, International Missionary Council

"It has become common to say that we live in an age of revolutionary change. It is not as common as it should be for Christians to welcome this fact. Yet surely we should welcome it—not merely because of the challenge which it offers to any man of faith and courage, but because it is precisely what our Lord led us to expect. 'I came to cast fire upon the earth and would that it were already kindled!' The events of our time ought not to be strange to us who have the New Testament in our hands.

"If these things come about, shall we be surprised or dismayed, as though something unexpected happened? Did anyone really think that so revolutionary an event as the preaching of the Gospel of the crucified Messiah could fail to produce revolutionary effects?

"It is a plain fact that much of the ferment of our time can be traced directly to the new contact of the ancient peoples of Asia and Africa with the ideas which have been brought forth into the world from the womb of western Christendom. It is no accident that the newly liberated people of these continents, having thrown off the colonial tie, do not and cannot go back to the conceptions of human life, of government, of human rights, with which the white man found them. It is no accident that they think in terms of fundamental human rights, of human dignity, of the welfare state, of freedom from want and fear and the other ills of the world. It is no accident that politics becomes more and

more messianic, that leaders and movements arise which promise total welfare for man if he will follow them. These things are what we must expect, for once he who is the Alpha and the Omega, the true Origin and the true End of human existence, has appeared human life can never be the same."

—Rev. Herman F. Reissig, Secretary for International Relations, United Church of Christ

"The notion of racial superiority is one of a long series of false gods whom men have served in the effort to establish their human worth. If we cannot be God, so runs the unconscious spiritual reasoning, we can at least be little gods, lording it over some minority or alien group. This tendency will not be cured when white-skinned men and dark-skinned men work and worship and live together. We shall then only have abolished one of the worst ways in which men try to make themselves great.

"From the cities and towns of the United States to the Union of South Africa, white supremacy makes its last defiant stand. The struggle is painful, dangerous. But, since we human beings relinquish our idols only

under painful pressure, thank God for the pains that are now upon us'."

"Communism's bid for power is a grave matter, not because Communism nationalizes property or, even, because it has no use for parliamentary democracy, or because it contests the predominance of the West, or because it threatens or national security. Communism must be resisted because its fundamental character threatens *man*."

—Judge Luther W. Youngdahl, U. S. District Court, District of Columbia

"This age of space in which we live demands an articulate, aggressive and dedicated laymanship. Doubt, despair and deterioration of our personal and public life appear beneath the thin veneer of our society—and this despite the unprecedented church and Sunday School attendance and accelerated building of church plants.

"The real difference between the Soviet system and our system is that we profess that we are, and strive to live as, a nation under God, and yet there are ominous signs we are straying from the path.

"Let us look frankly at the record:

"Consider the intensity of delinquency and crime. Since 1950 crime has increased in this country four times as fast as the population. For every dollar our churches cost us, our crime rate costs us \$12.

"Note the frequency of separation and divorce and the breakdown of homes.

"In the field of fraud, in 1958, bad checks that came to the notice of the FBI had a face value of \$8 million.

"Daily press releases of the Federal Trade commission reveal misrepresentation by sellers of goods as to origin, quality and price.

"Householders have found themselves the victims of slipshod work and padded bills for repairs to the home or the family car.

"Unscrupulous persons on relief have fraudulently requested and received more money than the law permits.



"Surety companies reveal that employee dishonesty can be safely estimated at somewhere between \$500 million and one billion dollars a year.

"Collusive arrangements between business and labor and television scandals have been revealed in recent congressional investigations.

"Corruption of law enforcement officers and other public officials and influence peddling have been disclosed in many quarters.

"Our human relations have deteriorated, as is indicated by numerous incidents of bigotry and intolerance, and our world relations are at the lowest ebb in all our nation's history.

"What's wrong? The torch of religion may be lit in the church, but it is not burning as it should in the family, in the shop, or on the street. Democracy is in trouble today and only the Christian heritage can revitalize it."

Bishop Lord makes Christmas visit to armed forces personnel

Methodist Bishop John Wesley Lord, of the Washington, D. C. area, a newly-elected vice-president of the National Council of Churches and a vice-president of the Methodist Board of Christian Social Concerns, was commissioned to head a 1960 Christmas season ministry to U. S. Armed Forces personnel in the Caribbean-Panama area.

Also commissioned in a ceremony conducted by J. Irwin Miller, newly-elected council president, was Dr. Fred S. Buschmeyer, director of the NCC's Washington, D. C., office. Dr. Buschmeyer and Bishop Lord's mission was to take to thousands of service men and women the greetings and spiritual message of Christmas from their Protestant and Orthodox churches back home.

Leaving Washington, D. C., Dec. 17, Bishop Lord with Dr. Buschmeyer visited service installations in Bermuda (Dec. 17-19), thence to the British West Indies island of Antigua (Dec. 19 evening), and Puerto Rico (Dec. 20-23). Bishop Lord preached his Christmas sermon during their three-day visit to the Panama Canal Zone (Dec. 24-27). They returned to Washington Dec. 28.

In his statement of commissioning, NCC President Miller declared it to be the will of the council and its 34 constituent communions that Bishop Lord and Dr. Buschmeyer carry and express to men and women of the Armed Forces in the Caribbean-

Panama area our appreciation for their services, our Christian concern for their welfare, our continuing remembrance of them in our personal prayers and in their home church services, and our special greetings to them at this Christmas season.

President Miller also commissioned the council's ecclesiastical representatives on the mission to Protestant and Orthodox military chaplains in the area "our deep appreciation for their highly significant ministry."

In the prayer of commissioning, Bishop B. Julian Smith, Chicago, said:

"As the Christmas season approaches we are sensitive to the special feeling of loneliness that may come over (those in the Armed Forces overseas) in the days when home and family and local church stand at the center of their thinking, planning and worshipping."

Bishop Smith is the Presiding Bishop of the First District, Christian Methodist Episcopal Church.

Similar Christmas missions have been conducted by council leaders in behalf of constituent churches for a number of years, with Christmas season visits to defense installations in Europe, Africa and Far East, Greenland and Alaska.

This year's was the first mission to be carried out in the Caribbean-Panama defense area.

O. B. Fanning of Lakeland, Fla., accompanied the team as press aide.

Methodist delegates send wires to New Orleans

Methodist delegates to the National Council of Churches General Assembly expressed "gratitude for the persistent courage and poise" of several New Orleans Methodist leaders in the city's school integration crisis.

Telegrams were dispatched to the Rev. L. A. Foreman, pastor of St. Mark's Methodist church, to his official board and to his church superiors, with approval of the more than 100 Methodist participants in the council sessions. Foreman has escorted his daughter and other children to one of the newly integrated schools, in the face of picketing and heckling by segregation proponents.

The telegrams said: "We want to express our gratitude for the persistent courage and poise with which the Rev. Mr. Foreman and his family and you who are his associates have witnessed for Christian brotherliness in a difficult situation. We are confident that God will continue to sustain you in this ministry and we want you to know that our love and concern surround you."



Dateline

(continued from page 2)

and rehabilitation work be required to meet professional standards . . . that adequate compensation be provided for such personnel in order that competent supervision prevail."

Program planning

The divisions established plans for the coming years which include providing information to warn parents about how pornographic material reaches their children, giving guidance on the role of sex in Christian living, studying problems of and aids for retirement and the aging, developing techniques and guides for use in approaching race relations problems, following a four-point peace thrust of world disarmament-world order-world development-world understanding, development of a "Christian controversy" series of study guides on current issues.

New members

New members of the board elected by the Division of Peace are Dr. George Crawford, San Antonio, Tex., physicist charged with studying human tissue sent into space in a recent satellite; Dr. Leo Stine, Kalamazoo, Mich., political science professor; Dr. Darrell Randall, New York, National Council of Churches executive.

The board elected J. Oliver Emerick, McComb, Miss., newspaper publisher and editor, as a member to replace John C. Satterfield, Yazoo City, Miss., who resigned because of pressure as president-elect of the American Bar Association.

Each division set up three committees to detail and develop its activities. With their chairman, they are:

Human Relations—Civic responsibility, the Rev. Joseph H. Albrecht of Springfield, Ill.; economic life, Dr. John McConnell of Ithaca, N. Y.; race, the Rev. Dr. George A. Foster of Ft. Lauderdale, Fla.

Peace—General program, C. Max-

well Stanley of Muscatine, Iowa; policy and statements, the Rev. Dr. Robert W. Moon of Fresno, Calif.; UN office and program, the Rev. Dr. Ted Hightower of Louisville.

Temperance—Social welfare, the Rev. Dr. Lycurgus Starkey, Jr., of Kansas City, Mo.; addictions, the Rev. Dr. Murray Leiffer of Evanston, Ill.; deviancy, the Rev. Douglas Jackson of Dallas, Tex.

Speakers named

Principal speakers for the board's first annual meeting were Dr. Edward U. Condon, chairman of the department of physics at Washington University and former director of the National Bureau of Standards; the Rev. Dr. Paul Deats, Jr., associate professor of social ethics and religion in higher education at Boston University School of Theology; Bishop F. Gerald Ensley of Des Moines Area, board president. Excerpts from their addresses will appear in the next issue of *Concern*.

CHAS. HOLBROOK LIBRARY
PACIFIC SCHOOL OF RELIGION
1798 SCENIC AVE.
BERKELEY 9, CALIF.
C 4 61